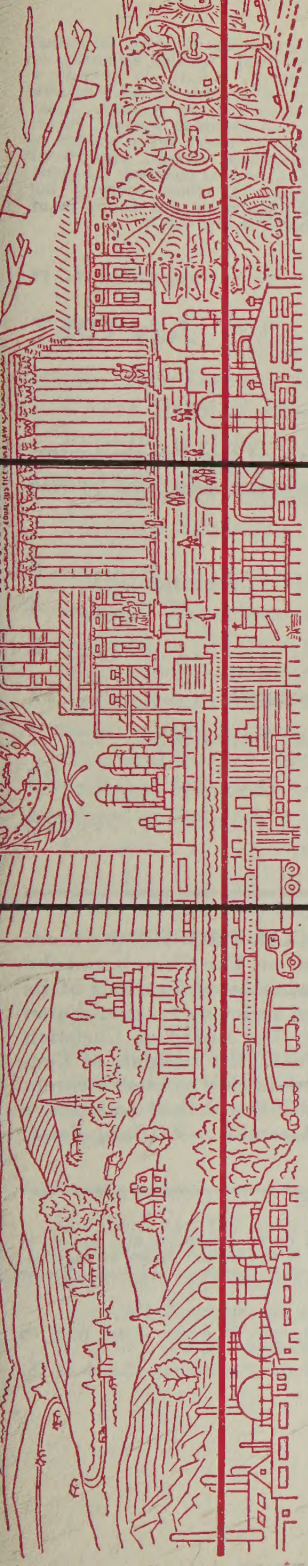

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SOCIAL PROGRESS

THE CHURCH and the PUBLIC SCHOOLS

SOCIAL PROGRESS

Published by the Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church, U.S.A., to provide a forum for the church on subjects of social concern for Christians. It includes program resources, legislative developments, and guides to worship, study, and action for leaders of social action groups in local churches, presbyteries, synods, presbyterial and synodical societies. Articles represent the opinions of the authors—not the official policy of the Department of Social Education and Action or of the Presbyterian Church in the U.S.A.

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July 1957

THE CHURCH and the PUBLIC SCHOOLS

A Statement of the Official Position of the Presbyterian Church in the United States of America Adopted by the 169th General Assembly

Background 3

Introduction 4

I. Among Free Peoples 5

II. Religion in the School Curriculum 11

III. Parochial and Other Weekday Schools 17

IV. Two-Way Conversation 23

V. Challenge to Presbyterians 28

***Editor's Note*—In this issue of SOCIAL PROGRESS we are proud to present a significant statement on The Church and the Public Schools. It is one of the most valuable declarations of its kind ever to be issued. It will be studied seriously by churchmen and educators throughout the country. The Board of Christian Education is seeking by this means to fulfill the mandate of General Assembly that a copy be transmitted quickly to every church.**

The fall issues of SOCIAL PROGRESS will deal with other "social deliverances" of the General Assembly.—*Clifford Earle.*

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BACKGROUND

MEETING in Omaha, Nebraska, on May 20, 1957, the 169th General Assembly of the Presbyterian Church in the United States of America adopted the following statement setting forth the position of the church respecting public elementary and secondary schools. It was prepared at the request of the General Council of the church and under the direction of the Board of Christian Education.

The statement grew out of a substantial amount of "action research." The relationship of the church to the public schools was assessed in different parts of the country through interviews and small-group conferences, combining knowledge of those well acquainted with American education and with the church. Both educators and clergymen participated. A wide background of publications and learned research documents were reviewed against these findings. They were surveyed, rethought, and refined by the Committee on Religion and Public Education of the Board of Christian Education of the Presbyterian Church in the United States of America. The result is this 11,000-word document which now stands as the official statement of the Presbyterian Church in the United States of America.

The very breadth and sweep of education in America today has reached staggering dimensions. The attendance figures of those enrolled in schools at all levels and kinds of education is breathtaking. The American people cannot remain indifferent to the great issues and problems confronting education as "a first order of business."

The study very properly recognizes the complexity of the issues involved and the wide range of related questions that must be dealt with if the statement is to be both complete and effectual. At the same time, the document avoids unnecessary detail in the interest of providing a general structural outline of thought for the Presbyterian Church on issues connected with public education.

—EUGENE CARSON BLAKE
Stated Clerk of the General Assembly

THE CHURCH AND THE PUBLIC SCHOOLS

INTRODUCTION

THE American people are making judgments and asking questions about their public schools. Much of this questioning centers around the concern of the people for the religious education of their children. Are the public schools "godless"? Do we want the public schools to teach religion? Will parochial education provide a more satisfactory system of schooling? If we turn to parochial education will it divide our people? Should parochial schools receive support from public taxation? Should America's fundamental principle of separation of church and state be abandoned? Is there a way for churches to encourage and support the public schools without infringement upon the historic principle that there shall be no establishment of religion by government?

These live questions current in public discussion give evidence of need for a statement setting forth the position of the Presbyterian Church in the United States of America in relation to the public schools and in relation to its own concern for the education of children of Presbyterian families.

The following questions are formulated for the purpose of directing the attention of Presbyterians, and of the general public, to answers that will be consistent with the Reformed tradition and that may be of service to the American people in evaluating their public schools in the light both of history and of current needs.

1. What should be the conviction of the Presbyterian Church in the United States of America as a main artery of Protestantism concerning the nature and aims of public education among free people?

2. What religious dimension in the experiences of students should Presbyterians expect and sanction in the public schools?

3. What should be the church's attitude toward the parochial school movement and other types of weekday systems of religious education?

4. What is the church's responsibility (*a*) to provide constructive motivation for the leaders who serve both in the public school and the church and (*b*) to discover better means of communication between these two institutions?

5. How can the Presbyterian Church provide religious education for its own youth and at the same time assume a role of constructive influence in the educational efforts of the total community?

AMONG FREE PEOPLES

A. Common Loyalties

The Presbyterian Church in the United States of America for many years has expressed consistently its faith in the public schools * of America. This persistent reaffirmation is congenial with the basic principles of its Protestant heritage. The church's zeal for public education grows out of its concern for persons and out of its conviction that the basic values of a free people can best be maintained through a continuing allegiance to a free public-school system. There are certain principles common to the church and to the public schools. Motivated by these principles the church has become increasingly responsible in strengthening its support of the public school which:

1. Views the intrinsic worth of the child as the object of its deepest devotion and
2. Acknowledges that all truth can withstand questioning and can only be shown to be true when questioned, and thus insists that the search for truth must be undertaken and be unfettered.

The American people have developed a free public-school system. With these principles as a part of its working base, our church believes that the redemptive purpose of God may be furthered through the united determination that these principles within educational practice shall endure. Any conscious attempt, therefore, for the church to withdraw from its responsibility to and for the public schools is in contradiction to the Reformed tradition.

A world in turmoil may well discover our pattern of public education to be worthy of general adoption; indeed, there are some signs which now point in this direction. When and if our pattern is adopted, the people of every country will find new freedoms from authoritarianism in all its forms. We are therefore determined that any attempt, from whatever quarter, calculated directly or indirectly to weaken an institution erected on these basic premises be viewed with gravity as to the eventual effects upon the people who constitute our nation and the Protestant Church. This determination in no way takes the place of sound and constructive criticism of the public school or of any other human institutions; but a committed church must weigh with great care the alleged evidence as well as the intent of the critic in each instance of criticism.

Moreover, we believe that the position presented by this document does

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* The term "public schools" as used in this document specifically refers to elementary and secondary levels of education.

no violence to parts of the national community which profess other than the Protestant faith.

B. Religious Pluralism, Individual Conscience, and School Patterns

The American constitutional system has permitted and encouraged divergent religious beliefs and practices. The wide variety of personal and group response to religious conviction has led to one of the strengths of our society —religious pluralism. The resulting freedom to express one's religious conviction contributes to stability of individual personality, which in turn strengthens our social structure. There has been the ever-present realization that individual conscience will be violated if this freedom is restricted by a dominant religious group, and so there have been developed certain governmental safeguards that protect all persons from such domination. At the same time, our Government is not a nontheistic ("godless") institution. The Government does not maintain that religious belief is unnecessary to insure a morally sensitive people.

Within the permissive framework of this constitutional system three educational patterns have evolved through the years:

1. The privately supported school, which, by its nature, is not able to provide for the education of all children.
2. The parochial school, which is created for the purpose of instilling sectarian doctrine.
3. The public school, which offers education to all the children of the community through the sharing of likenesses and differences, as a calculated means of preparing for adult democratic responsibility.

From among these alternatives, the American people have clearly chosen to develop, on a scale never before imagined in human history, a free and universal public-school system. In the struggles leading to this choice the power of sectarian influence and demands for public funds for independent schools were in conflict with the emerging majority concept. Memories of unpleasant experiences of ecclesiastical domination of education in Europe and the growth of the Sunday school as a new and experimental institution of Christian education were among the many forces that prompted the body politic to draw the blueprint for a school system compatible with a pluralistic culture. Our public-school structure is the result. The same constitutional guarantee protecting the church from any tyranny that would stifle freedom of belief and worship was inseparably mixed into the very mortar of this structure and also insured every child and every parent against the imposition of sectarian dogma in the classroom. This principle has, in part, been perpetuated by the efforts of the public school to examine freely the total social structure of the community. Similarly, however, as in the case of government, these guarantees did not create conditions within the schools the intention of which were to erect obstacles in the way of a child in his personal quest for religious understanding as held by himself, his parents, or his church.

Adherents of the Reformed tradition believe that "cloistered living," implying a withdrawal from direct participation in the social milieu, is incompatible with the Calvinistic tradition and intent, and that distinct advantage accrues from educational experiences encountered through group living and the interplay of divergent ideas, always amenable of subjection, however, to the transcendent purposes of God.

C. Relevant Convictions

All Presbyterians ought increasingly to undergird American public education. The church has consistently affirmed its sensitivity to any and all great social concerns. Few issues loom larger than the immediate needs of the public schools of this country. It is incumbent upon every member of our communion, whether or not he chooses to send his child to a public school, to help bring support to the public schools. All must be aware of the crippling effect upon any community of an inadequately financed, poorly equipped, and understaffed program of education. We know full well that good education for the individual child and for the total community can result only from well-staffed and properly housed school systems. Presbyterians must join others to make certain that good education is provided for the children of every rural area, town, and especially the easily forgotten large "central city." Securing and holding good teachers and providing individualized instruction is our concern.

The first educational concern of the church is that persons be presented with belief in God manifest in Jesus Christ. This teaching, we believe, is the task of the church and the church home. In addition to this prime obligation, we recognize that American public schools should, and normally do, provide the information, stimulation, and freedom in the search for truth that is essential to the growth of the individual when combined in the child's life with the experience provided by the church and the Christian home.

1. *God's Grace and Human Self-determination.* The Reformed understanding of faith in God is not that it is primarily the acceptance of the truth of certain doctrinal statements but that it is faith in and commitment to God as revealed in Christ. Individual Christian commitment is best nurtured in the struggle of making decisions. The opportunity to "glorify God, and to enjoy him forever" has possibility of full achievement only when the individual has freedom of self-determination within the grace of God. Reformed Christianity has consistently pioneered in universal education on the ground that true freedom is attained only in conscious devotion to the service of God. It has therefore sought to assure every man the education requisite to access to the Bible and the Christian heritage. As a preparation for Christian living in a pluralistic society, the public school provides an excellent setting for the deepening of Christian faith in the face of alternate loyalties current in the American community.

2. *Source of Truth.* In the New Testament, "truth" has a specific Christian meaning. The truth is Jesus Christ, who said, "I am the way, and the

truth, and the life." The Confession of Faith, in Ch. I, Sec. 1, states that "the light of nature and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable." But it goes on to say that these "are not sufficient to give that knowledge of God and of his will which is necessary unto salvation." It points, therefore, to revelation through Scripture, as interpreted by the Holy Spirit, as indispensable for this saving knowledge of God.

Without the direct and self revelation of God through Christ, human knowledge of him would be both dim and uncertain, all but limited to the approximate knowledge needed for the day-to-day maintenance of human affairs, individual and social. But in this knowledge, made available in the history of human thought, and through the various arts and sciences, there is subtly implied an indirect and general revelation of God. The public school may well provide a context for growth in understanding which does no violence to the validity of revelation. Indeed, the public school can make valuable contributions to man's understanding of true revelation by increasing literacy and general comprehension of the nature of knowledge.

3. *Christian Growth.* The orderly growth of the human person is related to the purpose of God for men. Upon the nature and progression of this growth, psychology has cast important light which is harmonious with Christian understanding and compassion for man. Neither the church in its ministry nor the school can afford to be without this knowledge. Human growth can be viewed from both a theological and a psychological perspective. Christian love and respect for persons imply for the educative process that there must be a freedom of inquiry and latitude for growth in widening human appreciations. Learning, therefore, which is conceived as purely transmissive, and learning which is restricted by authoritarian control, both assume that the learner should not be free to believe and know for himself; such theories cannot be a full expression of Christian love nor congenial to the findings of developmental psychology. Public education unfettered by restrictive theological positions or secular ideologies is consonant with the nature of Christian growth.

4. *Educational Benefits for All and Social Stability.* The worship of God can best be practiced by a free people whose freedom is secured by an educated populace. The church considers the state to be servant and not master of its people, but affirms that the duty of the state is to secure an informed citizenry competent to maintain free institutions and the highest degree of social stability. The state may properly require that all children be educated either in public or private schools and from its tax funds provide facilities for public education.

In addition to the protection of the community from the dangers of ignorance, the church, believing in the sacred character of every child, insists that the full devotion of the school be directed to each child regardless of race, creed, intelligence, and economic or social status.

We believe that those parents who educate their children in independent (private) schools should be upheld in their right to do so, realizing, however, that this in no way removes from them the further responsibility for helping to provide a sound education for all other children in the community. The vast majority of children, by choice or by necessity, will continue to be educated in the public schools. This group must not be forgotten when a different type of school is sought by some parents for their children. An attitude of criticism toward a public-school situation in itself demands increased effort to work for the betterment of the public schools of the community. The whole system will be in jeopardy if a general attitude of indifference sweeps any community. The individual parent must help solve the problem and not further complicate it. We dare not be satisfied with minimum standards. All children deserve the best.

5. *Preservation of Heritage.* In a religiously mixed society, legal safeguards are necessary to protect individual conscience from the pressures of dominant religious groups. The child and parent must be protected from the imposition of sectarian doctrine in the classroom of the public school. We conceive, however, that this need not and should not imply that the public school has no obligation to respect and encourage the development of religious faith and understanding as propounded by the child, his parents, or his church or synagogue. Public schools can properly support the concern of children and their parents for ultimate loyalties and meanings without giving unfair advantage to any particular conviction.

6. *School Climate.* The "climate" of the public school is determined in a large measure by the attitudes and values of the community in which it is located. Aware of this, we believe it is the responsibility of the school to establish and maintain an educational setting that fully respects the individual person, our society, and our heritage. Teaching should be motivated by a genuine concern for the truth and should practice high standards of accuracy in dealing with the various areas of fact and knowledge. It should be permeated by high appreciation of the worth of persons, irrespective of their race, creed, or economic and social status. It should provide adequate opportunity for youth to develop in the complex disciplines of organized human knowledge. Opportunity should also be provided for maturation in the skills of social communication both in academic pursuits and in association with fellow students. Abundant occasion should be made for growth in making moral choices and discerning ethical distinctions. And throughout there should be latitude to seek, to test, and to understand, through free inquiry and study.

Holding these convictions, we as a church accept as our ethical obligation the responsibility of carrying our share of the burden undergirding the principle of the public school. This stand rests on the assumption that the school will continue to provide the climate in which children and youth

can grow into moral and spiritual maturity. This position has grown in part from our religious heritage and in part from our estimate of the political, cultural, and religious situation. So far as the former is concerned, certain convictions have been particularly important. The primary task of Christian nurture, we believe, cannot be shifted from the home and church. Faith in the living God, we also believe, is discovered and deepened amid real choices, rather than in artificially protected situations. And, finally, we have always acknowledged a Christian responsibility to the whole community about us, even to those who do not share our faith. As for the actual situation, we have found it possible in the religiously mixed society of America to participate actively in institutions such as the government and the public schools, because their necessary religious impartiality generally leaves adequate room for the development and expression of Christian commitment. The public schools in particular are shaped by the deliberate effort to respect the integrity of every child and to encourage the widest freedom and discussion in the child's search for truth. Having this character, they are an unrivaled agency for meeting the needs of all our people individually and our national society as a whole.

RELIGION IN THE SCHOOL CURRICULUM

What shall be the religious dimensions in the experience of children and of youth in the public schools? In order to define the position of the Presbyterian Church in regard to the public school, this question must be answered. The secular spirit of the modern world has entered all human institutions. In the present state of personal and national uncertainty and insecurity the concerned public turns to any and all sources for answers and correctives. Organized religion and education have been brought into full view. This implied faith in these two institutions is symptomatic of the esteem in which their potential is viewed. The depth of sincerity of a confused populace in quest of meanings is still largely unassessed, perhaps because a part of our problem is caused by a changing cultural pattern. Few doubt, however, that a pragmatic age is placing heavy demands upon the *one* common institution, the school, to find solutions for all social ills. School boards and administrators know full well this attempt by so many who insist that the schools become "all things to all men." Pressures come from those who would use the schools for a selfish purpose, and from those who want the schools to assume almost complete responsibility for the development of the total life of the pupil. Those who expect the school to accomplish the "whole" task of education too often overlook the dominant place of home and church in shaping the personality of the child.

A. The Charge of "Godlessness"

It is doubtful whether the charge of "godlessness," sometimes hurled at the public school, is understood in its full implication by those who voice dissatisfaction, using this term. Some feel that because a school does not teach a particular belief, proclaim a specific theological tenet, nor yet engage in a certain religious exercise, such omission is evidence of its godless nature. We believe it must be remembered that the inclusion of an overt observance of religion does not necessarily provide any institution with a dynamic religious character. The real motivation of religion, in addition to its divine origin, receives its strength from persons who live as those "committed." It is important, therefore, that the real implications be assessed. Who are the pupils and who are the teachers in the public schools? Are they godless? How do they live with each other? Perhaps answers to these questions, coupled with a knowledge of what actually takes place in the classroom, might go far to alleviate fears.

We object therefore to unwarranted criticism heaped upon the schools without adequate understanding of the position that the schools hold in the structure of our society. Lack of understanding of their front-line im-

portance and ingratitude for the deep dedication of the average schoolteacher who clings to profound respect for the child, home, and church have led to the voicing of the reckless charge of "godlessness" in the public schools. Without attempting to stifle legitimate evaluation of the service of the schools, we object, however, to criticism which stems from any of the following causes:

1. Forgetfulness that a vast number of public-school administrators and classroom teachers are devoted to the church and loyal to the place of religious conviction in the lives of children and their parents.
2. Paucity of knowledge that much material of a religious nature is at present receiving respectful treatment in many schools.
3. Occasional narrow sectarianism which would seek to use a "captive audience" for its own ends.
4. Defensiveness of parochial education and its growth.
5. Unwillingness to share with public-school people the heavy responsibilities of providing financial assistance and counsel to assure sound policy.
6. Indifference to the discovery of improved ways and means of correlating the guidance services of the community, including those of the schools and the churches.

B. Issues Involved

In defining the dimensions of religious experiences in the classrooms of our public schools, the issues lie in the following controversial areas:

1. The interpretation of the established principle of separation of church and state.
2. Differing theological positions on the nature of knowledge and of learning.
3. The interrelation of curricular materials and methods of the public schools as they may or may not relate themselves to religion.

C. Areas Where the Dimension May Be Defined

1. *Moral and Spiritual Values.* Challenged by the concern of the people, public-school educators have analyzed the structure of the schools and have reminded the public that the schools are dealing with fundamental human values. Using the term "moral and spiritual values," educators have assured the public that the schools are constantly facing the children with choices and that the standards held before children and youth for making these choices are consonant with the principles enunciated by our religious heritage.

We commend the school leaders for this analysis and encourage their efforts in holding these values before our children. We recognize that this sharpening of the attention of the schools to values in human relationships, in personality development, and in the relationship of the child to the universe in which he lives sharpens the obligation of the church

to teach its children that all values stem from God, revealed through Christ.

Unless the church accepts this challenge to instruct its youth in the divine origin of all values, we foresee the danger of a drift toward a pseudoreligious position in which the values of human relationships implementing our religious beliefs become the central core of belief to the exclusion of reverence for God as known in Jesus Christ the source of all human values. Since, due to the sectarian nature of such instruction, the schools cannot supply this central core, we maintain that the Presbyterian Church along with those of other persuasions must supply their own instruction in the areas of revelation and of grace.

Such encouragement to the schools in their treatment of moral and spiritual values, coupled with the challenge to the church to nurture religious faith, does not destroy the effectiveness of either, but it does heighten the need for improving channels of communication between church and school.

We point out once again that Protestants must always be on guard against what might happen if sectarian teaching were imposed upon the schools of America.

In short, we must never betray the genius of the public schools, nor yet be mesmerized by the fatal assumption that the church can delegate its responsibility to any institution in order to make up for the prevalence of religious illiteracy. We hold that the home, the church, and the synagogue must share fully in processes of refining and supporting the general attempts of the school in recognizing the value of religious attitudes as applied to its regular school subjects and in its other areas of nurturing child growth.

2. *The Common Core or Residuum of Common Agreements.* We believe that a "common core" or residuum of religious belief agreeable to all faiths as a basis for teaching is insufficient and misleading; that religious commitment arises in a specific and concrete religious community, highly articulate, and never abstracted into common elements. As Presbyterians we believe that human relationships derive their meanings from God as known through Jesus Christ and nurtured through the sacraments and through teaching within the fellowship of the church. Although other denominations may hold belief in a core of faith that is different, most, even within that difference, hold to a faith in a transcendent God to whom we owe our highest allegiance. The highly specific beliefs and convictions derived from this central position are incompatible with a "faith of synthesis." While we neither expect nor desire any teacher to indoctrinate any form of sectarianism, neither do we countenance the teaching of devitalized "common faith" as a proper substitute for highly specific religious belief. We encourage the schools, therefore, in emphasizing the religious heritage of students, but we reject the assumption that such an emphasis can be the answer to our quest for adequate religious education for our youth.

3. *Religious Sources and References Found in the Traditional Curricular Material.* In the content of the public-school curriculum we find yet another area where a religious dimension must be defined. We point out that such traditional curricular fields as art, history, literature, music, and science deal with our religious heritage and our religious concepts. We hold that religious illiteracy is not congenial to the philosophy of general education nor in keeping with guidance practices that take into account the total needs of the child. We, therefore, join with responsible professional educators in their search for new and improved means of recognizing the importance of religion within regular academic subjects. We believe it reasonable, and the part of honesty, that teachers interpret points of view other than their own with fairness, at the same time that their own points of view are acknowledged. Such teaching would thereby give recognition to the place of religion in American culture as imparted through knowledge in such school subjects as art, the earth sciences, literature, music, and the social sciences, as well as the general counseling practices. The school should properly acquaint the student with general religious differences and contemporary beliefs, while at the same time guaranteeing that no attempt be made at indoctrination or for the calculated purpose of achieving a specific commitment.

We insist that in the presentation of subject matter, as it relates to the heritage of our people, the religious implications and the cultural significance of the Judaeo-Christian tradition cannot be ignored in effective teaching. We insist that the political guarantees of religious freedom and the principle of separation of church and state do not require the elimination of the religious backgrounds of our heritage. It is our conviction that the literacy and understanding that are required to support a free society demand an educational philosophy that frees instruction from controlled censorship and that requires the explanation of all points of view. It is also our belief that this freedom is consonant with the Reformed faith which claims freedom of conscience and personal commitment to Jesus Christ as the guide for one's belief. We believe that such freedom to explore and to develop the inquiring mind may be enhanced within the scope of the checks and balances provided in public control emanating from a pluralistic society.

We hold that sound and objective scholarship, equal or superior to those characteristic of other teaching areas, must accompany any attempt to introduce a religious dimension into any teaching field.

4. *The Influence of Religiously Motivated Educators.* We commend to our people teachers who express religious conviction in their lives. Teachers should be free to express their reliance upon a personal religious faith, provided that they exercise no license to attempt persuasion within the classroom toward any ecclesiastical loyalty or religious profession.

Since careful studies indicate that character and behavior change are not always highly correlated with verbalization, we hold that the attitudes

and appreciations of religiously motivated teachers, interpreted through action, bring support to the values necessary for good conduct and moral living.

We, therefore, urge our church to exercise its influence in persuading young people to enter teaching as a Christian vocation. In such an exercise of influence we hold to the principle that no church or denomination should attempt to stamp its specific sectarianism upon the schools by placing its teachers in the classrooms; we do urge that all religious faiths and denominations exercise this same influence to the end that our schools may be enriched by teachers of religious backgrounds stemming from all the various pluralistic divisions of our society.

5. *The Religious Implications of the Guidance Functions of the School.* We note with favor that guidance officers in many public schools are cognizant of the importance of religious motivation in the lives of the pupils whom they counsel. We urge that guidance counselors be familiar with the basic tenets of the several faiths to which the youth of their schools adhere. We further urge that they acquaint themselves with the personnel and the counseling services of the various churches of the respective communities. We ask that counselors, in dealing with religious matters, be completely impartial to all religious faiths, despite their personal commitment, and that the integrity of the belief held by each of the students, and in the homes represented in the school enrollment, be highly respected.

We further insist that a "climate" favorable to the development of private belief be preserved; that pupils receive encouragement through school channels to pursue insight into their own faith under the leadership of their parents and their religious leaders. We also insist that the child adhering to a specific set of religious beliefs or holding to little or no belief be alike respected. The school is a natural setting within which the child can "live his faith," as exemplified by himself, his parents, pastor, and teacher.

6. *Cautions and Conditions.* In presenting the preceding dimensions of religious experiences for youth in the public schools, we note the following cautions and conditions:

a. We warn that careless planning and premature projection of religion into the school curriculum may discredit a worthy purpose and may violate provisions of state or Federal constitutions.

b. We suggest that geographical and community differences will allow wide experimentation.

c. We encourage continued examination of the issues involved in these religious dimensions through national, state, and local studies, conferences, commissions, seminars, and workshops, as well as within the councils of the several faiths and denominations.

d. We urge that the philosophical structure of the educative experience be constantly re-examined; that in its testing, the values man has

derived from God continue to find expression and not be eliminated at the whim of any "naturalism" held to be the "only" philosophy of life.

e. We urge once again that Presbyterians join with all other faiths and denominations in a concern as to what would happen if sectarian teaching were imposed upon the schools of America.

We therefore are determined to encourage educators to work for a carefully defined religious dimension in the public schools which embodies the preceding concepts and safeguards, recognizing that implementation must be slowly and carefully approached and that the fundamental principle that there shall be no establishment of religion by government be preserved. Schools themselves must produce the design without pressure from any religious group.

PAROCHIAL AND OTHER WEEKDAY SCHOOLS

A. Parochial Education

Presbyterians, by and large, have expressed little continuing interest in the promotion of parochial schools.* A century ago the issues were debated throughout the church. There were those who felt that church-related elementary schools provided a sure means of nurturing children in the Christian faith as a protective measure against secularism in other types of education. A number of elementary schools affiliated with the Presbyterian Church were established in quick succession, but the movement was short-lived. The academy, similarly, was slowly absorbed into the growing public-school movement. History seems to indicate that most Presbyterians never wanted to take the step of isolating the child's first years of schooling away from the "main stream." Some feared the policy of withdrawal was inconsistent with the church's obligation to share directly in all phases of civic responsibility, including support of the enlarging public-school program. Today's heavy concentration of Presbyterian laymen and laywomen in all levels of public education is a major force in perpetuating this conviction as a national policy. There is every indication that the Presbyterian Church does not intend to give its support, financial or otherwise, to parochial elementary or secondary schools.

1. *Right of Private Education.* Few indeed are the churchmen or educators who would disagree with the fundamental right of an individual to be educated in either public or nonpublic schools. We are justly proud that our history, written in part by court decisions, gives freedom at this point. We are strong in our feeling that this right must be upheld; we also believe that the non-public-school movement must be kept under critical examination. Since many Americans are indifferent to the effect of parochial education upon the life of the community, related issues must of necessity be evaluated carefully by a thoughtful church.

2. *Evaluation.* Many independent (private nonparochial) and many parochial schools offer a good education in many school subjects, are accredited, large enough, and sufficiently staffed with certified teachers to give a well-rounded curricular experience to enrollees. It is not uncommon, however, to find schools that prefer to remain free of accrediting agencies in order to organize their program at will. Also there are those not sufficiently strong to achieve accreditation standards. Many are

* This country has many independent schools, particularly on the secondary level, which cannot properly be classified as parochial schools. We are in this report concerning ourselves primarily with parochial schools with only occasional reference to the independent nonparochial school.

small, poorly equipped, and financially handicapped, and it is doubtful if good education results. These schools possess the unique right to teach religion with evangelistic zeal, if they so desire. Many consider their first duty is to indoctrinate or evangelize, even though it is to be assumed that, especially in parochial schools, most of the students bring to school with them a religious background supported by a Christian home.

Parochial and public schools alike are increasing in number and size. In addition to the long-established and well-known large systems of parochial schools, small Protestant schools are mushrooming in various parts of the country. It is to be expected that advocates of parochial education will become an increasing force at the educational policy-making tables in order to strengthen their position.

General superiority neither in academic achievement nor in ethical behavior has been demonstrated when elementary and secondary students of parochial schools are compared with students of the public schools. Further, it has not been demonstrated that attendance at the elementary or secondary parochial school better equips persons to participate as Christians in the life of the total community. Nor is it at all certain that attendance at parochial schools prepares a person to participate more fully in the life of the religious community. The moral ills, common to our society, are found in student populations of both parochial and public schools. Available sources indicate that public-school graduates of equated ability with private-school graduates do as well or better in college competition.

There is no solid evidence that would lead us to conclude that the transfer of religious knowledge to ethical practice is more likely to be found among parochial-school children than among public-school children nurtured in religion in the church and the home. The difficulty of measuring ethical practice and of finding the causal factors involved in behavior suggests more caution in making comparisons than has sometimes been exercised by advocates of the parochial system.

Some, though not all, parochial schools promote their type of education through the heaping of criticism, often using unproved charges, upon public education. This position not only violates the integrity of sound professional practice but by inference leads to confusion in the public mind. Superior systems, worthy of the name of education, will bear witness in legitimate fashion of their own intrinsic worth and need not resort to polemics.

3. *Why Presbyterian Concern?* In addition to the debatable problems of behavioral and academic proficiency other considerations approach the heart of the parochial-school issue, to which the church must address itself. As Presbyterians we are sensitive to certain dangers inherent within any shift of emphasis in the direction of the establishment of parochial schools. These concerns are centered in the following issues:

a. There is very real danger that as parochial schools become strong

the public-school system may be reduced to a second-rate institution. It is difficult to finance and to engender psychological drive to support competing systems of education.

b. We are convinced that in the event parochial schools become dominant, the free public schools will not only be made less effective but the health of the body politic will be weakened and freedom in the community diminished.

c. It is our conviction that parochial education accentuates differences, causing social cleavage. This cannot serve the best interest of free inquiry as a part of broad educational values. A united community calls for a setting within which children of all religious and cultural backgrounds freely mingle and develop attitudes of common understanding and trust.

d. We are aware that the small parochial school, of which many are being established, runs the risk of being incapable of providing the thorough education needed to meet the social and vocational problems of today.

e. We are convinced that the cost of a complete parochial-school education, which involves buildings, equipment, and staff, must be calculated against the budgetary needs of a denomination currently engaged in church extension, present educational program, missions, and evangelism. This additional financial burden could well be unbearable.

f. Since for most Protestants, Sunday church schools and youth organizations are still the prime educational agencies for religious education, it is highly doubtful if there can be a transfer of loyalty to another type of education capable of doing what is wanted either by the Protestant church or the home.

4. *Parochial Education and Tax Funds.* Funds for the support of education come from several major sources: governmental, philanthropic, and religious. Obviously, the large share for public education comes from taxation. As costs continue to mount, pressures from parochial-school advocates to obtain tax money will increase through political means. Those schools backed by the most skilled strategists will attempt to influence the public by trying to prove that the parochial school is really a part of "community" education. We consider this implication as a prime step in violation of constitutional guarantees against Government support of sectarianism. Since fundamental principles are involved, we call attention to the high cost, other than fiscal, resulting from efforts to secure public funds for such schools.

Convictions:

a. We therefore are unalterably opposed to the support of independent or parochial schools through the use of public funds, since such use virtually favors establishment of religion by government. We know full well that parochial schools, avowedly sectarian, are not amenable

to the control of the community from which they seek support. There is a widespread and aggressive movement that asserts that the parochial school is really a part of public education. This contention confuses the public and is contrary to the fact that parochial schools and public schools are erected upon entirely different foundations. Confusion in the public mind can result in withdrawal of support from the public schools.

b. We further believe that the seeking for so-called "indirect" benefits such as bus transportation and free textbooks constitutes another misuse of public funds and is predictive of more and wider planning to help finance parochial-school education. We are opposed to the indirect use of public monies for parochial schools even though they are expended under the legal category of "welfare funds." We protest the tactics of those who cloud the issue of Federal aid to public education by insistence that portions of allocations of funds be used directly or indirectly for the benefit of nonpublic schools.

c. We protest the practice of virtual donations of public-school buildings, under the guise of sales, to parochial-school systems below legitimately assessed evaluation regardless of lack of public-school population or majority registration in parochial schools.

B. Released-Time Religious Education

Large numbers of children of school ages in many cities and towns of this country are involved to some degree in "released" or "dismissed" time programs of religious education. In such communities the public schools release or dismiss pupils into the care of religious groups for specialized religious training if parents so approve. Attendance is noncompulsory and in most places the program seems to confront no legal barriers. Sponsoring agencies vary considerably in pattern, some highly correlated through interchurch co-operation, others promoted by denominations or local churches.

Opinions vary widely as to the eventual religious growth and educative principles possible within "released time." Some released-time programs are operated effectively and efficiently; in other instances released time has been discredited due to inferior standards under which it has been practiced. The Presbyterian Church approves this program as worthy of further experimentation, subject to the following provisions:

1. The local churches must take their responsibility for released-time teaching so seriously that financing will come largely from the churches, preferably by interdenominational or interfaith co-operation, without relying to any major degree upon private or general community support which might carry with it control of policy. We regard the Council of Churches to be a proper sponsoring body.

2. Supervision should come from those thoroughly acquainted with the sound practices of professional education, who know public schools and religious education.

3. Teachers must be at least as well prepared academically as public-school instructors. We cannot support any program staffed by inadequately prepared teachers, even though employed but part-time or on a voluntary basis. Poor teachers will discredit and destroy the whole idea of weekday religious instruction.

4. The curricular make-up must be so well planned and projected that it will stand all the tests of sound educational theory and practice and will create in children an increased loyalty to Jesus Christ and his church. This demands a type of schooling not inferior to that received in public school so that the pupil will not make unfavorable comparisons, intellectually or emotionally, between the two phases of his education.

5. If the choice of quality is in question, fewer grade levels should be served rather than attempting a second-rate program in many grades.

6. Sound public relations will in part be measured by:

a. Increased interfaith and interdenominational co-operation.

b. Good will between public-school personnel and released-time directors.

7. The public schools should in no case be expected to promote released time. Their co-operation only should be enlisted. Christian integrity of those fostering released time should insist that no illegal favors be sought of the school personnel, remembering that the school officials are under lawful restrictions.

8. The policies of the entire program, including supervision, financing, curriculum, instruction, housing, and transportation should be under constant evaluation and improvement.

9. We consider it important that those who promote released time share genuine concern with school people for students who do not participate in such a program. These students should be protected from tension arising from nonparticipation.

C. Weekday Nursery Schools and Kindergartens—Church-operated

Church-sponsored weekday nursery schools and kindergartens represent a relatively new venture in Christian education. Their establishment, in part, has been motivated by increased birth rate and the necessity of providing care for the children of working mothers. In addition to these reasons, many communities have made little or no provision for tax-supported public kindergartens. In order, therefore, to meet a need, numerous local churches throughout this country have offered the use of their educational facilities. The influence of these new and somewhat experimental types of schools is enlarging. It is to be observed that they have come into existence largely without rationale, suggesting that the time has come for the careful examination of their purpose and objectives.

In general, the nursery school has been looked upon with favor by the church since it is a means of Christian service to the child and to his parents. The same can be said of the church-sponsored kindergarten in so far as it is not operated in competition with the public-school kindergarten.

It is not uncommon for some churches to anticipate the possible addition, beyond kindergarten, of first and second grades. This, of course, would constitute the first step toward an elementary parochial school. Therefore, we urge that only under the following conditions should our congregations establish and continue through-the-week nursery schools and kindergartens:

1. State requirements for proper physical and health facilities must be met.
2. Teachers should be as qualified as those in secular- and public-school programs of the state.
3. Educational practice should be sound not only in the light of child psychology but also in making provisions for experiences in harmony with the purpose of Christian education as conceived by the Presbyterian Church. In planning and policy-making, the program should enlist the concern of the pastor, the session, and the parents.
4. The session's committee on Christian education should assume responsibility for the school, inviting resource persons for counsel whenever practicable to insure a good program.
5. Sound financial principles should be observed in the operation of the school.

In addition to these standards, which apply to both levels, certain considerations refer specifically to the kindergarten and to grades one or higher:

1. Our first loyalty must be to the kindergarten that is a part of the public-school system. This places an obligation upon us to see to it that good facilities and adequate staff are provided to prevent overcrowding and poor education. Church-related kindergartens, therefore, should be established and continued only until such time as public-school kindergartens are provided in the community.
2. Grade one or above should not be added in competition to the public school.

TWO-WAY CONVERSATION

We are determined to work for better schools and to press for better communication between church and school. Such communication calls for rethinking of attitudes and responsibilities, not only on the part of pastors but also on that of colleges, theological seminaries, and other program units of the church.

At the same time we must carefully distinguish between communication and meddling interference. The former undertakes to realize better understanding and mutual helpfulness between church and school; the latter assumes that amateurs are competent to show professionally qualified educators how to go about their work and builds barriers rather than bridges between institutions. In order to achieve better church-school understanding we must face the true issues objectively.

A. An Informed Leadership

Intelligent interaction and mutual support between church and school must stem from an informed and interested church leadership which knows education and knows the schools. This can well be the major step toward the elimination of suspicion and indifference which has often crippled good "face-to-face" understandings. We warn that such interaction can come only through pastors and other church leaders who are willing to take the time to become reliably informed as to the nature, philosophy, and objectives of the educative process. Uninformed zeal has no place here, and in fact will be a major obstacle. There is a wide misunderstanding on the part of church leaders, especially pastors, on the matter of separation of church and state, which makes them feel justified in assuming little or no obligation toward problems of public education as being a part of a pastor's responsibility. Churchmen should be more than narrowly concerned about specifics and, rather, broadly concerned about the whole problem of public education in the community. School administrators have been asking why Protestant leaders do not demonstrate greater interest in the public schools and why they do not possess an articulate philosophy of education which would enable them to participate to good effect in the counsels of the community that are planning for better public schools.

1. *The Need for Teachers with a Sense of Christian Vocation.* The Christian teacher stands on the greatest missionary frontier of our time. For the very sake of the strength and well-being of our country, the teacher, who is on the front line in the nurture of young minds, should be respected as one of our most valuable citizens. Teachers determine the future. The church has a serious task in the vocational life of its people. This contemporary search for the meaning of Christian vocation is

part and parcel of the response to the anxiety of our social and economic order as well as an expression of the sense of urgency about the gospel as applied to all of life. The religious vitality of a congregation may well be measured by the depth of the power of the faith of its laymen to penetrate their weekday business. The Christian church is felt in the world, not alone through its ministers but significantly through its laymen who wrestle daily to live out their faith while doing the world's work. There are few occupations that give opportunity to relate the gospel to so many aspects of life or to the formative decisions in shaping so many persons, as does that of the teacher. This will be recognized in the decisions of young people of the church to find teaching an area of service that gives a maximum scope to their religious concern. In the present crisis of education in America, the Presbyterian Church in the United States of America is summoned to move more young people than ever before to aspire to become teachers of integrity and competence in the schools of this country. This imperative lays direct responsibility upon pastors, directors of Christian education, youth counselors, church sessions, church-related colleges, and seminaries.

2. *Membership on Boards of Education.* Inasmuch as boards of education are the agencies that formulate the policies, select the teachers, and administer the program of the public-school system, it is imperative that Presbyterians exercise their privilege of service in this vital area of community life.

Membership on local school boards by individual Presbyterians may well be prime evidence of sincere personal faith in the American public school as well as an expression of a basic belief in a free society. More churchmen in rural areas, town, and city are called upon to show an aggressive willingness to serve on such boards. We point with pride to our fellow citizens who devote their abilities so selflessly and with such dedication to this crucial field of service. We call attention to the many who are loyal to their own religious convictions and at the same time are determined to secure the best education for every boy and girl in their school district. There is no rightful place on any school board for those who are not unequivocally committed to the principle of the public school. We also believe there is an inescapable obligation resting upon men and women of our communion to carry their fair share of responsibility in promoting sound educational policy and good schooling for the entire community. Pastors, sessions, and congregations must direct more attention to this need. We urge those of other denominations and faiths to do likewise.

3. *Financial Support and Other Direct Services to Schools.* We must work actively for improved financial support of the schools. Our responsibility includes vigilance to guarantee not only adequate facilities but salaries commensurate with the importance of the services teachers perform. Staffs composed of fully qualified teachers who are worthy members

of their high calling can help to further augment all the educational values we hold dear. Much of the problem of development of such values through the public schools is due to handicaps imposed on school personnel receiving inadequate financial support, working in overcrowded classrooms and on overloaded teaching schedules. They cannot possibly find time to give the careful thought they so desire to the larger implications of their calling.

The increased birth rate has placed great burdens on the public schools. Greater pressures will be felt in the future. Lowering of school standards is no answer. We believe individualized instruction in well-equipped classrooms is a part of our responsibility. Too few pastors and sessions have thrown their weight behind moves to undergird the schools in their struggles to do the job.

To this end we call upon the members of our church to give vigorous support to the financial needs of the schools and to the importance of adequate salaries for teachers as a corollary of desired high standards for the profession. We also covenant to do everything possible to make teachers feel they are appreciated and one of the most important professional groups to whom we entrust our foremost spiritual resource—the growing child.

B. Colleges, Universities, and Seminaries

We believe that the Presbyterian theological seminary and the Presbyterian Church-related college are destined to play a major role in supplying an appropriate and carefully defined religious dimension in the public schools.

1. *Theological Seminaries.* The theological seminary is the most strategic institution in educating an informed ministry equipped to cope with the educational needs both of the church and the secular community. A large majority of Presbyterian ministers are under the necessity of giving direction to the entire range of the educational ministry within their own parishes. But it is significant, in addition to this important responsibility, that the large share of these ministers, having had unique educational privileges, should be community leaders of vision and understanding who can give counsel to the schools of their communities. If the future minister in the Presbyterian church in the United States of America is to be prepared to give this kind of educational leadership both to church and community, the theological seminaries must provide a larger place for the preparation of candidates for the ministry for this phase of the minister's life and work than is now the case. While this may well mean enlarged departments of education in the seminaries and a more adequate teaching staff, it also calls for a more general recognition and understanding, throughout the theological faculties, of the educational ministry of the church and of the role of the church in relation to the schools of the community. The curriculum of the theological school must demonstrate this understanding and make it an important part of the total setting in

which all theological study is carried forward. This of course will lay a burden upon our church for better financial support of our seminaries. But it should result in an active interest in education generally on the part of ministers and in the articulation of philosophies of education by them. This, in turn, will bring respect from school and community leaders and inspire in them confidence as citizens who are qualified to lend real guidance to the work of the public schools.

2. *Church-related Colleges.* Teacher education institutions, public and private, have never before given such serious thought to the sound principles of professional education. Broad curricular knowledge accompanied by professional specialization is the rule. Shifts in emphasis have grown out of research, conferences, and "grass-roots" testing. Good education is resulting in a great many areas. Both state and private colleges have shared in this process of maturation.

Presbyterian Church-related colleges have supplied a great number of teachers to the public schools. We remind ourselves that one fourth of the total student population of our forty-one Presbyterian Church-related colleges are enrolled in teacher education courses. These prospective teachers are good students; many represent superior ability. Many of them have a strong sense of Christian vocation about their chosen field and will be prepared to unite with those of other religious disciplines to see clearly the relationship of religion to education in our type of society. These teachers have been and will continue to be well received by the public school. The total atmosphere of the college, academic and spiritual, is calculated to prepare effective teachers who have integrity as Christians. Thus the education department is becoming more significant.

We encourage the college to remain unfettered in its search for truth. A graduate of this kind of school is a "natural" for good teaching. The department of education in Presbyterian colleges needs the support of the church in sending them the finest young people and in providing financial support for a staff and equipment which are sufficient to prepare teachers properly within a strong liberal arts framework. We desire that the general structure of the college permit fullest growth of the inquiring student mind and encouragement in the pursuit of individual Christian faith in its deepest meanings.

3. *Campus Christian Life Program.* Through the work of university pastors at our Westminster Foundations we have the opportunity to minister to thousands of students, especially those at state and municipal colleges and universities. In their graduate schools of education, these institutions educate the overwhelming majority of leaders in the field of public education. The vast influx of college students expected in the near future will swell the enrollment of these publicly supported institutions. In the state teachers colleges and in the rapidly increasing junior colleges our ministry must be extended so that in all of these key centers, through

counseling and through study and discussion, the vocational opportunities and the issues of both general and Christian concern in public education will be presented to our students.

We encourage those engaged in the Campus Christian Life program to make special efforts to assist qualified students to enter teaching as a Christian vocation, helping these students to understand further the claims of their faith as these claims are related to the academic subjects to which the students will devote themselves. These leaders should share as fully as possible with graduate students and faculty in our schools of education our concern for appropriate ways of expressing the religious dimension of human life and culture in the public schools of America. It is important that they continue a general educational program with all students so that in the days ahead a growing number of young parents in the Presbyterian Church will be fully acquainted with the church's concern for a strong public-school system and an adequate church program in support of these schools.

Part V

CHALLENGE TO PRESBYTERIANS

This statement commits the Presbyterian Church in the United States of America to the support of public education in our country, so long as public education provides a setting in which all children are free to develop intellectually, morally, and spiritually. It makes many specific declarations. Among them are:

1. It defines certain areas of common loyalties of the public school and the church and expresses a strong conviction that Presbyterians must remain loyal to public education.
2. It is skeptical of the validity of the charge of "godlessness," sometimes leveled against the public schools.
3. It expresses appreciation to public-school people for their continued effort to place choices and standards before American school children. At the same time, it warns of any effort to teach a "common core" faith as being a proper substitute for a specific religious belief.
4. It suggests wider and more careful study of the values of our religious heritage which are a part of normal school subjects. It suggests that an educated populace needs to know the place and value of religion in American life.
5. It supports public-school personnel in the continued development of attitudes of tolerance for all religious beliefs which involves an impartiality devoid of indoctrination, but which, at the same time, affords the youth of this country encouragement in the pursuit of a religious life, as taught by the home and the church, rather than a "godless" negation of religion.
6. It demands the continuance of the traditional principle of separation of church and state.
7. It enunciates a policy limiting the promotion of Presbyterian parochial schools.
8. It is opposed to the support of independent and parochial schools through the use of public tax funds.
9. It calls serious attention to safeguards necessary to assure the highest quality of work in released-time programs and in church-related nursery and kindergarten schools. It urges continuing experimentation looking to improvement.
10. It speaks clearly in maintaining that the public-school teacher is in a strategic place to exercise a keen sense of Christian vocation. It encourages the church to help to recruit its finest young people for the profession of teaching.
11. It urgently requests Presbyterians in this country to work actively

for the improved financial support of the public schools. It reminds the church of the necessity of giving more genuine recognition to the place of the teacher in the community. It calls for Presbyterians to serve on local school boards.

12. It challenges the professional educators of the public schools and the religious leaders of all faiths and denominations to establish a system of intercommunication, which may result in better understanding of the purposes and processes of public state-supported education and of religious education implemented by the respective churches.

These commitments, principles, and challenges place an inescapable obligation upon the Presbyterian Church and upon all denominations and faiths that accept the principles enunciated in this document.

These principles also place a heavy responsibility for religious education upon the church and the home. The individual denomination must devise its own curriculums, select and train its own teachers, prepare its own time schedules, and provide the physical facilities for continuing the type of religous education program that will best instruct the children within its immediate church family in the history and the tenets of religious faith that form the central core of its own distinctive approach to the worship of God.

For Presbyterians this means the constant re-evaluation and strengthening of the *Christian Faith and Life* curriculum, the continuing search for additional teaching materials by the Board of Christian Education, and the broadening of supervision and education of volunteer teachers by effective professional assistance in the local church.

Public schools cannot provide an adequate education in religion because of the principle of separation of church and state. Neither can the church, standing alone, perform a complete task because of limitation of space and time. It seems virtually impossible to provide all the space and the facilities necessary for good and complete performance of the task within the walls of a church building and with its available personnel. We turn to the home as the foundation of all institutions. We do this for reasons far beyond the limitations of space and time and personnel or the legal restrictions of a pluralistic society. We believe that the home is the basic unit for the nurture of children and youth in religion. No social institution has ever proved to be an adequate substitute for the home in matters of this kind. The home needs both the church and the public school.

In its *Christian Faith and Life* curriculum the Presbyterian Church has declared that the home and church are inevitably linked together in education for Christian discipleship. The family is recognized as the "seedbed of personality," the major vehicle by which Christian values are developed, internalized, and realized in both child and parent. Inasmuch as the church is the temporal expression of the gospel, through word and sacrament, within its fellowship can be found the source of these values. Ordinarily the home becomes the arena where the Christian drama of alienation and reconcilia-

tion is woven into the fabric of everyday life. This alternative to parochial education is a new and vital relationship between home and church as channels of the grace of God and the occasion of a mutual ministry of families to one another in Christ. Bold new programs must be built which recognize and implement the complementary functions of home, church, and school in education for Christian discipleship. In its continuing research and study the church is called to the following tasks:

1. To provide for the understanding of the Christian faith and life through printed materials, leadership training, and parent education under competent leadership.
2. To seek to understand how Christian personality develops in a context of interpersonal relationships.
3. To discover and evaluate the changes in family living and ideology in our culture which influence the Christian home and provide obstacles to its fulfillment.
4. To experiment under the sponsorship of the Board of Christian Education with new and creative programs which promise to enhance the effectiveness of home-church-school collaboration.
5. To develop the resources of personnel within the churches capable of aiding families through the dilemmas inherent in family development and in the crises that sometimes beset them. A study of the family is exceedingly important to the understanding of the school.

It is our belief as Presbyterians that the carefully formulated proposals of this document embrace and constitute the best solution of the problem of effectively relating religion and public education in the complicated structure that is the American culture.

Acknowledgment

The church is deeply indebted to a number of prominent educators and churchmen widely representative of varying backgrounds and experience who served on the Committee on Religion and Public Education.

Appreciation is expressed to the members of the committee as follows:

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